John Bunyan Minister of th
ospel at Bedford Dyed at London
ugust 31st 1688 Aged 60 hauing writen 60

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THE

Heavenly Foot-Man:

OR,

A Description

OF

The Man that gets to Heaven.

Together with the Way he Runs in, the Marks he Goes by: Also some Directions, how to Run, so as to Obtain.

By *John Bunyan.*

The Second Edition.

Which is added, the Life and Death of the said John Bunyan, *with a Catalogue of all Mr.* Bunyan's *Writings.*

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BODLEIAN

THE CONTENTS Of the whole of this Book.

I. Doct. *After the words are opened, this Doctrine is laid down, namely,* That they that will have Heaven, they must Run for it. Page 4

II. *After that, the word* RUN *is opened by three other Scripture-Expressions.*

1. Fleeing. —— 6
2. Pressing. —— 7
3. Continuing. —— 7

III. *After which, is laid down several* Reasons *for the clearing of the Doctrine.* — 8

1. *Because every one that* Runneth doth not obtain. —— 8
2. *Because if they do not obtain, then will they* lose their Running also. —— 10
3. *Because the way is* long. —— 11
4. *Because the time is* uncertain. 12
5. *Because the* Devil, Sin, Hell, *and the Law,* Runs *after them.* —— 13
6. *Because perchance Heaven Gates may be shut shortly.* 15
7. *Because, if they lose, they lose all; even God, Christ, their Souls, &c.* 16

Directions.

IV. *In the forth place, I come to give some Directions, how to* Run, so as to obtain: *And they in all are Nine.* 17

1. *To get into the Way.* 18
2. *To ponder the Path of thy Feet.* 24

3. To

3. *To Strip thy self of Incumbrances, that may hang on thee like weights, to hinder thee.* 26
4. *To shun by-Paths.* 28
5. *To take heed of* Gazing *and* Staring *about thee, on things that do not concern thy* Running. 33
6. *Not to let thy Ear be open to every one that calleth after thee.* 35
7. *Not to be daunted with the Enemies thou art like to meet with, between this and the Kingdom of Heaven.* 39
8. *To take heed of Stumbling at the* Cross. 42
9. *To cry hard to God for an inlightned Heart, and a willing Mind.* 55

Motives.

The Motives are Nine.
1. *To consider, there is no ways but this, thou must either win or lose: If thou* win, *thou* winnest all, *if thou* lose, *thou* losest all. 67
2. *The* Devil *and* Sin *do the best they can to make thee* lose. 68
3. *If they get the better of thee, thou* shall lose. 69
4. *Now the* Gates *of* Heaven, *and the* Heart *of* Christ, *are both open to thee.* 69
5. *Therefore keep thy* Eye *upon the* Prize. 70
6. *Think much of them that are gone before. First, how* Really *they got in, Second, how* Safe *they are, now they are there.* 73
7. *Do but* Set *to the Work, and when thou hast Run thy self* down weary, Christ *will* carry *thee in* his Bosom. 76
8. *Or else, convey new Strength to thee.* 78

9. *Let the very* Industry *of the Devil and wicked Men, (I say, let the Consideration of their diligence to bring their Designs to pass) provoke thee.* 79

The Uses.

The Uses are Nine also.

1. *To* Examine *thy self whether thou art in the way or no.* 81
2. *The* Danger *they are in, that grow weary before they come to their Journeys end.* 85
3. *The* Sad Estate *of them that are* Running *quite back again.* 87
4. *Their* Woe *also that to this day* Sit still, *and* Run *not at all.* 91
5. *This Doctrine calleth aloud to them that began but a while since, to mend their pace.* 92
6. *That* Old *Professors should not let* Young Striplings *out-run them.* 93
7. *They behave themselves basely, that count they run fast enough, if they keep Company with the hindmost and laziest Professors.* 94
8. *That* Lazy Professors *are apt to keep others besides themselves out of Heaven.* 97
9. *The Conclusion, or last Use, wherein to provoke thee, thou hast the Heavenly Carriage of* Lot *as he went from* Sodom, *and the fearful Doom of his* Wife. 101

Also, to consider, if thy Soul *be lost, it is thy own loss, and thou only wilt feel the smart thereof.* 104

Together with a short Expostulation. 105

Running Reader!

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Charles Doe.

Borough, *London*,
March 26. 1698.

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Some

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II. He became thus able and excellent a Miniſter by a great degree of Goſpel-Grace beſtowed upon his own Soul, more than probable for that very end; for that God wrought him from a very great profane Sinner, and an illiterate poor Man, to this profound underſtanding the true or genuine Spiritual Meaning of the Scriptures, whereby he could experimentally Preach to Souls with Power and Affections, and Apoſtolical Learning, the true Nature of the Goſpel.

III. God's beſtowing ſuch great Grace, to turn ſo great a Sinner, to make ſuch a great Goſpel-Labourer, and thruſt him into his Harveſt, argues there was great need, and therefore without Queſtion his Labours ought to be preſerved.

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VI. This excellent Operation of the special Grace of God in him, and the Gift of Utterance when he Preached, confounded the Wisdom of his Adversaries that heard him, or heard of him, he being (as it is commonly called) unlearned, or had not School-Education.

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VIII. Moreover, he hath been a Christian Sufferer, by above Twelve Years Imprisonment, whereby he sealed to the truth he Preached.

IX. Yet for all that Imprisonment, he Preached then, and there, and afterwards abroad, as a faithful Labourer for the Salvation of Souls.

X. And he was not a Man that Preached by way of Bargain for Money, for he hath received a more plentiful Income, to keep his Station.

XI. And his Moderation (or desire of Money) was as the Apostle Paul's Practice, before his Priviledge; so that he did not when he died leave much Wealth to his Family.

XII. And

XII. *And the Church that wants such a P*
stor may find it long before they can get one, a
therefore ought to respect our Bunyan's *Labou*

XIII. *If God had not put into the Heart*
some Christian, or Church, to preserve the E
stles of the Apostles to the Romans, Corinth
ans, Galatians, *and others, we in this A*
of the World should in all probability ne
have known that there ever were any such Ch
stians and Doctrines; their Names and Doctrin
might have been lost, and we might have perish
ed, and that would have been dreadful; f
God mostly works Events by second Causes.

XIV. *And why should any Christian Peopl*
that have reason to reckon themselves oblige
herein, set themselves aside from Communica
ting to other Christians, and the Ages to com
the Gospel-Labours of so eminent a Minister a
God so graciously honoured and assisted the
with?

XV. *And if these Labours (of, as I may s*
an Apostle of our Age, if we have any) are n
preserved by Printing thus in Folio, *most of the*
in all probability will be lost; for there a
many of them have been out of Print many Year
and will never otherwise be Printed again, b
cause of the Charge, &c.

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ence, it is Lawful now to Print the Works
Dissenters, though it was not so formerly; ther
fore much Danger cannot plead Excuse.

XVII.

XVII. *It is a good work without Controversie, and therefore there can be no scruple of Conscience about its pleasing God.*

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XXVI. *Antichriſtian People are diligent to preſerve the Works of their Eminent Men; and therefore Chriſtians ſhould be diligent to preſerve theirs.*

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XXX. *An*

XXX. *And laſtly, (Pardon me, if I ſpeak too great a Word, as it may ſeem to ſome to be born,) all things conſidered, that is, his former Profaneneſs, Poverty Unlearnedneſs, together with his great Natural Parts, the great Change made by Grace, and his long Impriſonment, and the great Maturity he attained to; I ſay our deceaſed* Bunyan *hath not left in* England, *or the World, his Equal behind him, as I know of. And this is the unfeigned Belief of,*

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THE *Heavenly Foot-Man:*

OR,

A Deſcription of the Man that gets to Heaven, &c.

I. Cor. 9. 24.

So Run, that ye may obtain.

HEaven and Happineſs, is that which every one deſireth, inſomuch that wicked *Balaam* could ſay, *Let me die the death of the righteous, and let my laſt end be like his.* Numb. 23. 10. Yet for all this, there are but

very few that do obtain that ever-to-be-desired Glory: Insomuch that many Eminent Professors drop short of a welcom from God into his pleasant place. The Apostle therefore, because he did desire the Salvation of the Souls of the *Corinthians*, to whom he writes this Epistle, layeth them down in these words, such Counsel, which if taken, would be for their help and advantage.

First, Not to be wicked, and sit still, and wish *for Heaven*; *but to Run for it.*

Secondly, Not to content themselves with every kind of *Running*: But, saith he, *SO Run, that ye may obtain.* As if he should say, Some, because they would not lose their Souls,

they

they begin to *Run* betimes, they *Run* apace, they *Run* with patience, they *Run* the right way: Do you *SO Run.* Some *Run* from both Father, Mother, Friends and Companions, and this that they may have the Crown: Do you *SO Run.* Some *Run* through Temptations, Afflictions, good Report, evil Report, that they may win the Pearl: Do you so *Run. SO Run that ye may obtain.*

Eccles. 12. Heb. 12. Matt. 14. 26. 1 Cor. 4. 13. 2 Cor. 6.

These words, they are taken from Mens *Running* for a Wager: A very apt Similitude to set before the Eyes of the Saints of the Lord. *Know you not that they which Run in a Race,*

Run all, but one obtains the Prize? So Run that ye may obtain. That is, Do not only Run, but be ſure you *Win* as well as *Run*. *SO Run, that ye may obtain.*

I ſhall not need to make any great ado in opening the words at this time, but ſhall rather lay down one Doctrine that I do find in them; and in proſecuting that, I ſhall ſhew you, in ſome meaſure, the ſcope of the words.

The Doctrine is this.

They that will have Heaven, they muſt Run for it; I ſay, *they that will have Heaven, they muſt Run for it.* I beſeech you to heed it well. *Know ye not that they which Run in a Race, Run all,*

all, but one obtaineth the Prize; So Run ye. The Prize is Heaven, and if you will have it, you must *Run* for it. You have another Scripture for this in the 12*th* of the *Hebrews*, the 1*st*, 2*d*, and 3*d* Verses. *Wherefore seeing also*, saith the Apostle, *that we are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin which doth so easily beset us, and let us Run with patience the Race that is set before us.* And let us Run, saith he.

Again, saith *Paul*, I *so run, not as uncertainly, so Fight I*, &c.

But before I go any farther:

First, Fleeing.

Obſerve, that this *Running* is not an ordinary, or any ſort of Running; but it is to be underſtood of the ſwifteſt ſort of Running: And therefore in the 6*th* of the *Hebrews*, it is call'd a Fleeing. *That we might have ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us*; mark, who have *Fled*. It is taken from that 20*th* of *Joſhua*, concerning the Man that was to *Flee* to the City of Refuge when the Avenger of Blood was hard at his Heels, to take Vengeance on him, for the Offence he had committed; therefore it is a *Running* or *Fleeing* for ones life. A Running with all might and main, as we uſe to ſay; *ſo Run.*

2. *Preſ-*

2. *Pressing.*

Secondly, This Running in another place, is call'd a Pressing, *I press to-towards the mark*; which signifieth, that they that will have Heaven, they must not stick at any difficulties they meet with; but press, crowd and thrust thorow all that may stand between Heaven and their Souls. *So Run.* Phil. 3. 14.

3. *Continuing.*

Thirdly, This *Running* is call'd in another place, a *Continuing* in the way of Life. *If you continue in the faith grounded, and setled, and be not moved away from the hope of the Gospel of Christ.* Not to *Run* a little now and Colos. 1. 14.

and then, by fits and ſtarts, or half way, or almoſt thither; but to *Run* for my Life, to *Run* thorow all difficulties, and to continue therein to the end of the *Race*, which muſt be to the end of my Life. *So Run, that ye may obtain.* And the Reaſons for this Point, are theſe.

Firſt, Becauſe all or every one that *Runneth doth not obtain* the Prize; there be many that do *Run*, yea, and *Run* far too, who yet miſs of the Crown that ſtandeth at the end of the Race. You know, that all that *Run* in a Race do not obtain the Victory; they all *Run*, but one wins: And ſo it is here; it is not every one that *runneth*, nor every one that ſeeketh, nor

Luk. 13.
2 Tim. 2. 5.

nor every one that ſtriveth for the Maſtery, that hath it. *Tho' a Man do ſtrive for the maſtery, ſaith* Paul, *yet he is not Crowned, unleſs he ſtrive lawfully*; that is, unleſs he *ſo Run* and *ſo Strive*, as to have God's approbation. What, do ye think, that every heavy-heel'd Profeſſor will have Heaven? What, *every lazy one? every wanton and fooliſh Profeſſor*, that will be ſtopped by any thing, kept back by any thing, that ſcarce *runneth* ſo faſt Heaven-ward, as a Snail creepeth on the ground? Nay, there are ſome Profeſſors, do not go on ſo faſt in the way of God, as a Snail doth go on the Wall; and yet theſe think that Heaven and Happineſs is for them; but ſtay, there are many more that *Run*,

than

than there be that obtain; therefore he that will have Heaven must *Run* for it.

2*dly*, Because you know, that tho' a Man do *Run*; yet if he do not overcome, or win, as well as *Run*, what will they be the better for their Running? They will get nothing. You know the Man that runneth, he doth do it that he may win the Prize; but if he doth not obtain it, he doth lose his Labour, spend his Pains and Time, and that to no purpose; I say, he getteth nothing. And, ah how many such *Runners* will there be found at the day of Judgment? even multitudes, multitudes that have *Run*; yea, *run so far as to come to Heaven Gates, and not able to get any farther*, but there stand knocking when

when it is too late; crying, Lord, Lord, when they have nothing but Rebukes for their pains. *Depart from me*, you come not here, you come too late, you *Run* too lazily, the door is ſhut, *When once the Maſter of the Houſe is riſen up*, ſaith Chriſt, *and hath ſhut to the Door, and ye begin to ſtand without and to knock, ſaying, Lord, Lord, open to us; I will ſay, I know you not, Depart*, &c, O ſad will the ſtate of thoſe be, that *run*, and *miſs*; therefore if you will have Heaven, you muſt *run* for it. And *So run, that ye may obtain.*

Thirdly, Becauſe the *way is long* (I ſpeak Metaphorically) and there is many a dirty ſtep, many a high Hill, much Work

to

to do, a wicked Heart, World and Devil, to overcome. I ſay, there are many ſteps to be taken by thoſe that intend to be Saved, by running or walking in the ſteps of that Faith of our Father *Abraham*. Out of *Egypt*, thou muſt go thorow the *Red* Sea; thou muſt run a long and tedious Journey, thorow the vaſt howling Wilderneſs, before thou come to the Land of Promiſe.

Fourthly, They that will go to Heaven, they muſt Run for it; becauſe, as the way is long, ſo the time in which they are to get to the end of it, is very *uncertain*; the time preſent is the only time, thou haſt no more time allotted thee, than that thou now enjoyeſt. *Boaſt not*

thy

thy ſelf of to morrow, Prov. 27. 1. *for thou knoweſt not what a day may bring forth.* Do not ſay, I have time enough to get to Heaven ſeven Years hence: For I tell thee the Bell may Toll for thee before ſeven Days more be ended, and when Death comes, away thou muſt go, whether thou art provided or not; and therefore look to it, make *no delays*, it is not good dallying with things of ſo great Concernment, as the Salvation or Damnation of thy Soul. You know he that hath a great way to go in a little time, and leſs by half than he thinks of, he had need *Run* for it.

Fifthly, They that will have Heaven, they muſt Run for it; becauſe *the Devil, the Law, Sin,*

Death and Hell, followeth them. There is never a poor Soul that is going to Heaven, but the *Devil*, the *Law*, *Sin*, *Death* and *Hell*, makes after that Soul.

1 Pet. 5. 8. *The Devil your adversary, as a roaring Lion, goeth about, seeking whom he may devour.* And I will assure you the *Devil is nimble*, he can run apace, he is light of Foot, he hath overtaken many, he hath turn'd up their Heels, and hath given them an everlasting Fall. Also the *Law*, that *can shoot a great way*, have a care thou keep out of the reach of those great Guns, the Ten Commandments. *Hell* also *hath a wide Mouth*, it can stretch it self farther than you are aware of; and as the Angel said to *Lot*, *Take heed, look*

not

not behind thee, neither Gen. 19.
tarry thou in all the plain (that is, any where between this and Heaven) *lest thou be consumed.* So say I to thee, take heed, tarry not, lest either the *Devil*, *Hell*, *Death*, or the fearful Curses of the *Law* of God, do overtake thee, and throw thee down in the midst of thy Sins, so, as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, *They that will have Heaven, must Run for it.*

Sixthly, They that will go to Heaven, must Run for it; because, *perchance the Gates of Heaven may be shut shortly.* Sometimes Sinners have not Heaven Gates open to them, so long as they suppose: And

if they be once ſhut againſt a Man, they are ſo heavy, that all the Men in the World, nor all the Angels in Heaven, are not able to open them. Rev. 3. 7. *I ſhut, and no Man can open,* ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an Hour too late? I tell thee it will coſt thee an Eternity to bewail thy Miſery in: *Francis Spira* can tell thee what it is to ſtay till the Gate of Mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out! What, out of Heaven! Sinner, rather than loſe it, *Run for it*; and *So Run, that thou may'ſt obtain.*

Laſtly, Becauſe, *If thou loſe, thou loſeſt all*; *thou loſeſt Soul, God,*

God, Christ, Heaven, Ease, Peace, &c. Besides, thou lay'st thy self open to all the Shame, Contempt and Reproach, that either God, Christ, Saints, the World, Sin, the Devil, and all can lay upon thee.

As Christ saith of the foolish Builder, *Luke* 14. 28, 29, 30. so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by, will begin to mock at thee, saying, *this Man began to Run well, but was not able to finish.* But more of this anon.

Quest. But how should a poor Soul do to *Run?* For this very thing is that which afflicteth me sore (as you say) to think that *I may Run, and yet fall short.* Methinks to fall short at last, O it fears me greatly!

greatly! Pray tell me therefore, *how I ſhould Run?*

Anſw. That thou may'ſt indeed be ſatisfy'd in this particular, conſider theſe following things.

The Firſt Direction.

If thou would'ſt ſo Run as to obtain the Kingdom of Heaven, then *be ſure that thou get into the Way* that leadeth thither: For it is a vain thing to think, that ever thou ſhalt have the Prize, tho' thou runneſt never ſo faſt, unleſs thou art in the *Way* that leads to it. Set the caſe that there ſhould be a Man in *London*, that was to Run to *York* for a Wager; now tho' he Run never ſo ſwiftly, yet if he Run full *South*, he might Run himſelf quickly out of Breath, and be never

never the nearer the Prize, but rather the farther off. Juſt ſo is it here, it is not ſimply the Runner, nor yet the haſty Runner, that winneth the Crown, unleſs he be in the *Way* that leadeth thereto. I have obſerved, that little time which I have been a Profeſſor, that there is a great *Running* to and fro, ſome this way, and ſome that way: Yet it is to be feared moſt of them are out of the way; and then, tho' they run as ſwift as the Eagle can fly, they are benefited nothing at all.

Here is one runs a *Quaking*, another a *Ranting*; one again runs after the *Baptiſm*, and another after the *Independency*; Here's one for *Free-will*, and another for *Presbytery*, and

yet

yet possibly most of all these Sects run quite the wrong way, and yet every one is for his Life, his Soul, either for Heaven or Hell.

If thou now say, which is the way? I tell thee it is CHRIST THE SON OF MARY, THE SON OF GOD. Jesus saith, *I am the Way, the Truth, and the Life; no man cometh to the Father, but by me.* So then thy business is (if thou would'st have Salvation) to see *if Christ be thine*, with all his Benefits: Whether *he hath covered thee with his Righteousness*, whether he hath shewed thee that *thy Sins* are *washed away with his Heart-Blood*, whether thou are *planted into him*, and whether thou have *Faith* in *him*, so as to make

John 14.6.

make a *Life* out of *him*, and to *Conform* thee to him; that is, ſuch Faith, as to conclude, that *thou art Righteous, becauſe Chriſt is thy Righteouſneſs*, and ſo conſtrained to walk with him as the joy of thy Heart, becauſe he ſaveth thy Soul. And for the Lord's ſake take heed, and do not deceive thy ſelf, and think thou art in the *Way*, upon too ſlight grounds; for if thou miſs of the *Way*, thou wilt miſs of the Prize, and if thou miſs of that, I am ſure thou wilt loſe thy Soul, even that Soul which is worth more than the whole World.

But I have Treated more largely on this in my Book of *The Two Covenants*, and therefore ſhall paſs it now; only I beſeech thee to have a care of

thy

thy Soul, and that thou may'st so do, take this Counsel.

Mistrust thy own *Strength*, and throw it away, down on thy Knees in *Prayer* to the Lord, for the *Spirit* of Truth; search his Word for direction; flee *Seducers* Company; keep Company with the soundest Christians, that have most experience of Christ, and be sure thou have a care of *Quakers*, *Ranters*, *Free-willers*: Also do not have too much Company with some *Anabaptists*, tho' I go under that Name my self. I tell thee, this is such a serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my Heart ake whilst I am a writing to thee. The Lord

Lord Teach thee *the way by his Spirit*, and then I am sure thou wilt know it. *So Run.*

Only by the way, let me bid thee have a care of *two things*, and so I shall pass to the next thing.

First, Have a care of relying on the *outward Obedience* to any of God's Commands, or thinking thy self ever the better in the sight of God for that.

Secondly, Take heed of fetching Peace for thy Soul from any *Inherent* Righteousness: But if thou canst believe, that *as thou art a Sinner, so thou art justified freely by the Love of God, through the Redemption that is in Christ*; and that God for *Christ*'s sake hath *forgiven* thee, not because he saw

any

any thing *done*, or to be done in or by thee, to move him thereunto, to do it; for that's the *right way*, the Lord put thee into it, and keep thee in it.

The Second Direction.

As thou ſhould'ſt get into the way, ſo thou ſhould'ſt alſo be *much in Studying*, and muſing *on the way*. You know Men that would be expert in any thing, they are uſually much in ſtudying of that thing, and ſo likewiſe is it with thoſe that quickly grow expert in any way: This therefore thou ſhould'ſt do. Let thy Study be much exerciſed about *Chriſt*, which is the *way*; what he is, what he hath done; and why he is, what he is, and why he hath done what is done; as

why

why *he took upon him the form of a Servant*, why he was *made in the likeneſs of Men*, why he *Cried*, why he *Died*, why he *bare the Sin of the World*, why he was made *Sin*, and why he was made Righteouſneſs, why he is in Heaven in the *Nature* of *Man*, and *What* he doth there; be much in muſing and conſidering of theſe things; be thinking alſo enough of *thoſe places which thou muſt not come near*, but leave ſome on this Hand, and ſome on that Hand, as it is with thoſe that Travel into other Countries, they muſt leave ſuch a Gate on this Hand, and ſuch a Buſh on that Hand, and go by ſuch a place, where ſtandeth ſuch a thing: Thus therefore thou muſt do, *Avoid*

Philip. 2.

2 Cor. 5. 21.

Prov. 5. *such things which are expresly forbidden in the Word of God.* Withdraw thy Foot far from her, *And* Prov. 7. *come not nigh the Door of her House, for her steps take hold of Hell, going down to the Chambers of Death:* And so of every thing that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it. *So Run.*

The Third Direction.

Not only thus, but in the next place, thou must *strip thy self* of those things that may hang upon thee to the hindering of thee in the way to the Kingdom of Heaven, as Covetousness, Pride, Lust, or whatever else thy Heart may be inclining unto, which may hinder

the

thee in this Heavenly Race. Men that Run for a Wager, if they intend to win as well as Run, they do not use to incumber themselves, or carry those things about them that may be an hindrance to them in their Running. 1 Cor. 9. 25. *Every Man that striveth for the mastery, is temperate in all things.* That is, he layeth aside every thing that would be any ways a disadvantage to him; as saith the Apostle, *Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.* Heb. 12. 1 It is but a vain thing to talk of going to Heaven, if thou let thy Heart be incumbred with those things that would hinder.

Would you not ſay that ſuch a Man would be in danger of loſing, tho' he Run, if he fill his Pockets with Stones, hang heavy Garments on his Shoulders, and great lumpiſh Shoes on his Feet? So it is here, thou talkeſt of going to Heaven, and yet filleſt thy Pocket with Stones (*i. e.*) fill'ſt thy Heart with this World, let'ſt that hang on thy Shoulders with its Profits and Pleaſures; alas, alas, thou art widely miſtaken: If thou intendeſt to win, thou muſt *Strip*, thou muſt lay aſide every weight, thou muſt be temperate in ALL things. Thou muſt, *So Run.*

The Fourth Direction.

Beware of by-paths, take heed thou doſt *not turn into thoſe Lanes which lead out of*

the way. There are crooked Paths, Paths in which Men go astray, Paths that lead to Death and Damnation; but take heed of all those. Some of them are *dangerous*, because of *Practice*, some because of *Opinion*, but mind them not; mind the Path before thee, *look right before thee*, turn neither to the right Hand nor to the Left, but let thine Eyes look right on, even right before thee, *Ponder the path of thy feet*, and let all thy ways be established. Turn not to the right Hand, nor to the left: *Remove thy foot far from evil.* This Counsel being not so seriously taken as given, is the reason of that starting from Opinion to Opinion, reeling

Isa. 59. 8. Prov. 3. 17. Prov. 7. 25.

Prov. 4. 26, 27.

ling this way and that way, out of this Lane into that Lane, and ſo miſſing the way to the Kingdom. Tho' the way to Heaven be but one, yet there are many crooked Lanes and By-paths ſhoot down upon it, as I may ſay. And again, notwithſtanding *the Kingdom of Heaven be the biggeſt City*; yet uſually thoſe by-paths are the moſt beaten, moſt Travellers go thoſe ways; and therefore the way to Heaven it's hard to be found, and as hard to be kept in, by reaſon of theſe. Yet nevertheleſs it is in this caſe, as it was with the *Harlot* of *Jericho*, ſhe had one *Scarlet thread* tied in her Window, by which her Houſe was known. So it is here, *the Scarlet Streams of Chriſt's*

Joſh. 2. 18.

Christ's Blood, run throughout the way to the Kingdom of Heaven: therefore mind that, see if thou do find the besprinkling of the Blood of Christ in the way, and if thou do, *be of good chear, thou art in the right way*; but have a care thou beguile not thy self with a *fancy*: For then thou may'st light into any Lane, or way; but that thou may'st not be mistaken, consider, tho' it seem never so pleasant, yet if thou do not find that in the very middle of the Road, there is writing with *the Heart Blood of Christ, that he came into the World to save Sinners, and that we are justified, tho' we are Ungodly*; shun that way: For this it is which the Apostle meaneth, when he saith, *We have boldness to enter*

into

into the holiest by the Blood of Jesus by a new and living way which he hath consecrated for us, thro' the Vail, that is to say, his Flesh. How easie a matter is it in this our day, for the Devil to be too cunning for poor Souls? By calling his *by-paths* the way to the Kingdom; if such an Opinion or Fancy be but cryed up by one or more, this Inscription being set upon it by the Devil [*This is the Way of God*] how speedily, greedily, and by heaps, do poor simple Souls throw away themselves upon it; especially if it be daubed over with a few external *Acts of Morality*, if so good: But this is because Men do not know painted by-paths from the plain way to the Kingdom of Heaven. They have not

yet

yet learned the true Christ, and what his Righteousness is, *neither have they a Sense of their own insufficiency*; but are Bold, Proud, Presumptuous, Self-conceited. And therefore,

The Fifth Direction.

Do not thou be too much in *looking too high* in thy Journey Heavenwards. You know Men that Run in a Race, do not use to stare and gaze this way and that, neither do they use to cast up their Eyes too high, lest happily, through their too too much gazing with their Eyes after other things, they in the mean time stumble, and catch a Fall. The very same case is this, if thou gaze and stare after every Opinion and Way that comes into the World: Also if thou

be

be *prying overmuch into God's Secret Decrees*, or let thy Heart too much entertain Queſtions about ſome nice, fooliſh Curioſities, thou may'ſt ſtumble and fall, as many Hundreds in *England* have done, both in *Ranting* and *Quakery*, to their own eternal overthrow, without the Marvelous Operation of God's Grace be ſuddenly ſtretched forth, to bring them back again. Take heed therefore, follow not that proud and lofty Spirit, that *Devil-like*, cannot be content with his own Station. *David* was of an excellent Spirit, where he ſaith, *Lord, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe my ſelf in great matters, or things too high for me. Surely I*

Pſal. 131. 1, 2.

have

have behaved and quieted my ſelf as a Child that is weaned of his Mother, my Soul is even as a weaned Child. Do thou ſo Run.

The Sixth Direction.

Take heed that you have not an *Ear open* to every one that calleth after you, as you are in your Journey. Men that Run, you know, if any do call after them, ſaying, I would ſpeak with you, or go not too faſt, and you ſhall have my Company with you; if they Run for ſome great matter, they uſe to ſay, alas, I cannot ſtay, I am in haſte, pray talk not to me now; neither can I ſtay for you, I am now Running for a Wager: *If I win, I am made; if I loſe, I am undone,* and therefore hinder me not.

Thus

Thus wise are Men when they Run for Corruptible things. And thus shouldest thou do, and thou hast more cause to do so than they, forasmuch as they *Run* but for things that last not; but thou for an incorruptible Glory. I give the notice of this betimes, knowing that *thou shalt have enow call after thee*, even the Devil, Sin, this World, vain Company, Pleasures, Profits, Esteem among Men, Ease, Pomp, Pride, together with an innumerable company of such Companions; one crying *stay for me*, the other saying, *do not leave me behind*, a third saying, *and take me along with you.* What will you go, saith the Devil, without your Sins, Pleasures and Profits; are you *so hasty*, can you

you not ſtay and take theſe along with you? Will you *leave* your Friends and Companions behind you? Can you not *do as your Neighbours do*, carry the World, Sin, Luſt, Pleaſure, Profit, Eſteem among Men, along with you? Have a care thou *do not let thy Ear now be open* to the tempting, enticing, alluring, and Soul-intangling Flatteries of ſuch *ſink-Souls* as theſe are. *My Son*, ſaith *Solomon*, *if Sinners intice thee, conſent thou not.* Pr. v. 1, 10

You know what it coſt the *Young Man*, which *Solomon* ſpeaks of in the *7th* of the *Proverbs*, that was inticed by a Harlot, *with much fair ſpeech, ſhe won him, and cauſed him to yield, with the flattering of her*

Prov. 7. *Lips she forced him, till he went after her as an Ox to the slaughter, or as a Fool to the correction of the stocks;* even so far, *till the Dart struck thorow his Liver, and knew not that it was for his Life. Hearken unto me now therefore,* saith he, *O ye Children, and attend to the Words of my Mouth, let not thine heart decline to her ways, go not astray in her Paths; for she hath cast down many, wounded, yea, many strong Men have been slain (that is, kept out of Heaven) by her; her House is the way to Hell, going down to the Chambers of Death.* Soul, take this Counsel, and say, Satan, Sin, Lust, Pleasure, Profit, Pride, Friends, Companions, and every thing else, *leave me alone, stand off, come not*

nigh me, for I am Running for Heaven, for my Soul, for God, for Christ, from Hell and everlasting Damnation. If I win I win all, and if I lose I lose all, let me alone; for I will not hear. *So Run.*

The Seventh Direction.

In the next place, *be not daunted*, tho' thou meetest with never so many discouragements in thy Journey thither. That Man that is resolv'd for Heaven, *If Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements*; saying, thou art a Sinner, thou hast broke God's Law, thou art not Elected, thou comest too late, the day of Grace is past, God doth not care for thee, thy Heart is naught, thou art lazy, with a hundred other

discouraging suggestions; and thus it was with *David*, where he saith, *I had fainted unless I had believed to see the loving kindness of the Lord in the Land of the living.* As if he should say, the Devil did so rage, and my Heart was so base, that had I judged according to my own sense and feeling, I had been absolutely distracted, but I trusted to Christ in the Promise, and looked that God would be as good as his Promise, in having Mercy upon me, an unworthy Sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do, when Satan, or the Law, or thy own Conscience, do go about to dishearten thee, either by the great-

Psal. 27. 13, 14.

greatneſs of thy Sins, the wickedneſs of thy Heart, the tediouſneſs of the Way, the loſs of outward Enjoyments, the hatred that thou wilt procure from the World, or the like; *then thou muſt encourage thy ſelf with the freeneſs of the Promiſes, the tender-heartedneſs of Chriſt, the merits of his Blood, the freeneſs of his invitations to come in, the greatneſs of the Sin of others that have been Pardoned, and that the ſame God, through the ſame Chriſt, holdeth forth the ſame Grace as free as ever.* If theſe be not thy Meditations, thou wilt draw very heavily in the way to Heaven, if thou do not give up all for loſt, and ſo knock off from following any farther; therefore, I ſay, take heart in thy

Journey, and say to them that seek thy destruction, *Rejoyce not against me, O my Enemy; for when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me.* So Run.

Micah. 7. 8.

The Eight Direction.

Take heed of being offended at the Cross that thou must go by, before thou come to Heaven. You must understand (as I have already touched) that there is no Man that goeth to Heaven, but he must go by the Cross; *The Cross is the standing way-mark, by which all they that go to Glory must pass by.*

We must through much tribulation enter into the Kingdom of Heaven. Yea, and all that will live Godly in Christ Jesus, shall suffer

Act. 14. 22.
2 Tim. 3. 12.

ſuffer Perſecution. If thou art in thy way to the Kingdom, *my life for thine, thou wilt come at the Croſs ſhortly* (the Lord grant thou doſt not ſhrink at it, ſo as to turn thee back again.) *If any Man will come after me,* Luk. 9. 23. ſaith Chriſt, *let him deny himſelf, and take up his Croſs daily, and follow me.* The Croſs, it ſtands, and hath ſtood from the beginning, as a *Way-mark* to the Kingdom of Heaven. You know if one ask you the way to ſuch and ſuch a place, you for the better direction, do not only ſay, this is the way, but then alſo ſay, you muſt go by ſuch a Gate, by ſuch a Style, ſuch a Buſh, Tree, Bridge, or ſuch like: Why ſo it is here; art thou enquiring the way to Heaven?

Heaven? why I tell thee, *Christ is the Way*, into him thou must get, into his *Righteousness* to be justified; and if thou art in him, thou wilt presently see the *Cross*, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to Heaven, and turn up some of those crooked Lanes that lead down to the Chambers of Death.

How thou mayest know the Cross, *by these Six things.*

1. It's known in the Doctrine of *Justification*. 2. In the Doctrine of *Mortification*. 3. In the Doctrine of *Perseverance*. 4. In *Self-denyal*. 5. *Patience*. 6. *Communion with poor Saints*. First,

First, In the Doctrine of *Justification*, there is a great deal of the *Cross in that; a Man is forced to suffer the destruction of his own Righteousness, for the Righteousness of another.* This is no easie matter for a Man to do, I assure to you it stretcheth every Vein in his Heart before he will be brought to yield to it. *What, for a Man to deny, reject, abhor, and throw away all his Prayers, Tears, Alms, keeping of Sabbaths, Hearing, Reading, with the rest,* in the point of Justification, and to count them accursed, and to *be willing in the very midst of the sense of his Sins, to throw himself wholly upon the Righteousness and Obedience of another Man, abhorring his own, counting it as deadly Sin, as the open breach of*

the

the Law? I say, to do this in deed and in truth, is the biggest piece of the Cross, and therefore *Paul* calleth this very thing a Suffering; where he saith, *And I have* SUF-
Phil. 3. FERRED *the loss of all things* (which principally was his *Righteousness*) *that I might win Christ, and be found in him, not having* (but rejecting) *my own Righteousness.* That's the first.

Secondly, In the Doctrine of *Mortification*, is also much of the *Cross*. Is it nothing for a Man to *lay hands on his vile Opinions*, on his *vile Sins*, of his *bosom Sins*, of his *beloved, pleasant, darling Sins*, that stick as close to him as the flesh sticks to the bones? What, to lose all these *brave* things that my Eyes

Eyes behold, for that which I never saw with my Eyes? what, to lose my *Pride*, my *Covetousness*, my *vain Company*, *Sports* and *Pleasures*, and the rest? I tell you this is no *easie* matter, if it were, what need all those Prayers, Sighs, Watchings? What need we be so backward to it? Nay, do you not see, that some Men before they will set about this Work, they will even venture the loss of their *Souls*, Heaven, God, Christ, and all? What means else all those delays and put offs, saying, stay a little longer, *I am loth to leave my Sins while I am so young, and in health.* Again, what is the reason else that others do it so by the halves, coldly, and seldom, notwithstanding they are convinced over and over; nay,

and

and also promise to amend, and yet all's in vain. I will assure you, *to cut off right Hands, and to pluck out right Eyes is no pleasure to the Flesh.*

Thirdly, The Doctrine of *Perseverance* is also *Cross* to the Flesh, which is *not only to begin but for to hold out*, not only to bid fair, and to say, would I had Heaven; but so to know Christ, to put on Christ, and walk with Christ so as to come to Heaven. *Indeed it is no great matter to begin to look for Heaven, to begin to seek the Lord, to begin to shun Sin? O but it is a very great matter to continue* with God's approbation. *My Servant* Caleb, saith God, *is a man of another Spirit, he hath followed me*, (followed me always, he hath

Num. 14. 24.

hath continually followed me) *fully, he ſhall poſſeſs the Land.* Almoſt all the many Thouſands of the Children of *Iſrael* in their Generation fell ſhort of *Perſeverance*, when they walk'd from *Egypt* towards the Land of *Canaan*. Indeed they went to the work at firſt pretty willingly, but they were very ſhort-winded, they were quickly out of Breath, and *in their Hearts they turned back again into* Egypt.

It is an eaſie matter for a Man to *Run hard for a ſpurt*, for a Furlong, for a Mile or two: O but to hold out for a Hundred, for a Thouſand, for *Ten Thouſand Miles*; that Man that doth this, he muſt look to meet with Croſs, Pain, and Weariſomneſs to the Fleſh, eſpecially, if as

he goeth, he meeteth with Briers and Quagmires, and other incumbrances, that make his Journey ſo much the more Painfuller.

Nay, do you not ſee with your Eyes daily, that *Perſeverance* is a very great part of the *Croſs*; why elſe do Men ſo ſoon grow weary? I could point out a many, that after they have followed the ways of God about a Twelve-Month, others it may be two, three, or four (ſome more, and ſome leſs) Years, *they have been be out of Wind*, have taken their u Lodging and Reſt, before the have got half way to Heaven Some in this, and ſome in th Sin; and have ſecretly, na ſometimes openly ſaid, that t *Way* is too *ſtrait*, the *Race* l

long, the Religion too *Holy*, and cannot hold out, I can go no farther.

And ſo likewiſe of the other three (to wit) *Patience*, *Self-denial*, *Communion*, and *Communication* with, and to the *poor* Saints: how hard are theſe things? *It is an eaſie matter to deny another Man, but it is not ſo eaſie a matter to deny ones ſelf*; to deny my *ſelf* out of Love to God, to his Goſpel, to his Saints; of this advantage, and of that gain, nay, of that which otherwiſe I might lawfully do, were it not for offending them. That Scripture is but ſeldom read, and ſeldomer put in practice; which ſaith, *I will eat no fleſh while the world ſtandeth, if I make my Brother to offend*; again, *We that are ſtrong, ought to*

1 Cor. 8. 13. Rom. 15. 1.

bear the infirmities of the weak, and not to pleaſe our ſelves. But how froward, how haſty, how peeviſh and ſelf-reſolved are the generality of the Profeſſors at this Day? Alſo, how little conſidering the Poor? unleſs it be to *ſay, be thou warmed and filled:* But to give, is a *ſeldom* work.

Gal. 6. 10. Alſo, eſpecially to give to any Poor, I tell you all things are *Croſs* to Fleſh and Blood, and that Man that hath but a watchful Eye over the Fleſh, and alſo ſome conſiderable meaſure of ſtrength againſt it, he ſhall find his Heart in theſe things like unto a *ſtarting Horſe*, that is Rid without a Curbing Bridle, ready to ſtart at every thing that is offenſive to him; yea, and

ready

ready to Run away too, do what the Rider can.

It is the *Croſs* which keepeth thoſe that are kept from Heaven. I am perſwaded, were it not for the *Croſs*, where we have one Profeſſor, we ſhould have twenty, but this *Croſs*, that is it which ſpoileth all.

Some Men, as I ſaid before, *when they come at the Croſs, then they can go no farther: But back again to their Sins they muſt go.* Others, they ſtumble at it, and break their Necks; others again, when they ſee the *Croſs* is approaching, they turn aſide to the Left Hand, or to the Right Hand, and ſo think to get to Heaven another way, but they will be deceived; *For all that will live Godly in Chriſt Jeſus, ſhall,* mark, 2 Tim. 3. 12.

ſhall be ſure to ſuffer Perſecution. There are but few when they come at the *Croſs*, cry, *welcom Croſs*, as ſome of the Martyrs did to the Stake they were burn'd at: Therefore if thou meet with the *Croſs* in thy Journey, in what manner ſoever it be, be not daunted, and ſay, alas, what ſhall I do now? But rather take courage, knowing that *by the Croſs is the way to the Kingdom.* Can a Man believe in Chriſt, and not be hated by the Devil? Can he make a Profeſſion of this Chriſt, and that ſweetly and convincingly, and the Children of Satan hold their Tongue? Can Darkneſs agree with Light? Or the Devil endure that Chriſt Jeſus ſhould be Honoured both by Faith and a Heavenly Converſation,

verſation, and let that Soul alone at quiet? Did you never Read, that *The Dragon perſecuted the Woman?* Rev. 12. Joh. 16. 33. And that Chriſt ſaith, *In the world you ſhall have tribulations?*

The Ninth Direction.

Beg of God, that he would do theſe two things for thee. Firſt, *enlighten thine Underſtanding.* And Secondly, *inflame thy Will.* If theſe two be but effectually done, there is no fear but thou wilt go ſafe to Heaven.

One of the great Reaſons why Men and Women do ſo little regard the other World, it is *becauſe they ſee ſo little of it:* And the reaſon why they ſee ſo little of it, is, becauſe they have their Underſtandings darkned; and therefore ſaith *Paul*,

Do

Eph. 4. 17, 18. *Do not you* Believers, *walk as do other Gentiles, even in the vanity of their minds, having their understanding darkned, being alienated from the Life of God through the ignorance* (or fooliſhneſs) *that is in them, becauſe of the blindneſs of their heart.* Walk not as thoſe, Run not with them; alas, poor Souls, they have their Underſtandings *darkned*, their Hearts *blinded*, and that's the reaſon they have ſuch undervaluing Thoughts of the *Lord Jeſus Chriſt*, and the Salvation of their Souls. For when Men do come to ſee the things of another World, what a God, what a Chriſt, what a Heaven, and what an eternal Glory there is to be enjoy'd; alſo when they ſee that it is poſſible for them

them to have a ſhare in it, I tell you, it will make them *Run thorow thick and thin to enjoy it.* *Moſes* having a ſight of this, becauſe his underſtanding was enlightned; *He feared not the wrath of the King; but choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of Sin for a Seaſon. He refuſed to be call'd the Son of the King's Daughter*; accounting it wonderful Riches to be counted worthy of ſo much, as to ſuffer for Chriſt with the poor deſpiſed Saints; and that was becauſe *he ſaw him who was inviſible, and had reſpect unto the recompenſe of reward.* And this is that which the Apoſtle uſually prayeth for in his Epiſtles for the Saints, namely, *That* Heb. 11. 24, 25, 26, 27.

they

Eph. 1. 17, 18. *they might know what is the hope of Gods calling, and the riches of the glory of his inheritance in the Saints And what they might be able to*

Eph. 3. 18, 19. *comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth Knowledge.* Pray therefore, that God would enlighten thy Understanding, that will be a very great help unto thee. It will make thee endure many a *hard brunt* for Christ; as *Paul* saith, *After you were illuminated,*

Heb. 10. 32, 34, 35, 36. *ye endured a great fight of afflictions, — You took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a better and an enduring substance*

ſubſtance. If there be never ſuch a rare *Jewel* lie juſt in a Man's way; yet if he ſees it not, he will rather trample upon it than ſtoop for it, and it is becauſe he ſees not. Why ſo it is here, tho' *Heaven* be worth never ſo much, and thou haſt never ſo much need of it; yet if thou ſee it not, that is, have not thy *Underſtanding opened*, or *enlightned* to ſee, thou wilt not regard at all; therefore cry to the *Lord for enlightning Grace*, and ſay, *Lord, open my blind Eyes; Lord, take the vail off of my dark Heart*, ſhew me the things of the other World, and let me ſee the Sweetneſs, Glory, and Excellency of them, for *Chriſt his ſake.* This is the firſt.

The

The Second Direction.

Cry to God that he would *inflame thy Will also with the things of the other World*; for when a Man's Will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that Man from bringing about his end. When *Paul's* will was set resolvedly to go up to *Jerusalem*, (tho' it was signified to him before, what he should there suffer,) he was not daunted at all, nay, saith he, *I am ready* (or willing) *not only to be bound, but also to dye at* Jerusalem, *for the name of the Lord Jesus. His Will was inflamed with love to Christ*, and therefore all the perswasions that could be used wrought nothing at all:

Act. 21. 11, 12, 13.

Your

Your *Self-will'd People, no Body knows what to do with them*; we uſe to ſay, he will have his own Will, do all what you can. Indeed to have *ſuch a Will* for Heaven, is an admirable advantage to a Man that undertaketh the Race thither; a Man that is reſolved, and hath his Will fixed, ſaith he, I will do my beſt, the advantage my ſelf, I will do my worſt to hinder my Enemies, I will not give out as long as I can ſtand; *I will have it, or I will loſe my Life*; *tho'* Job. 13. 5. Gen. 32. 26. *he kill me, yet will I truſt in him. I will not let thee go, except thou Bleſs me. I will, I will, I will*, O this bleſſed *inflamed Will* for Heaven! what is like it? If a Man be *willing*, then any Argument ſhall be

matter of encouragement, but if unwilling, then any Argument ſhall give diſcouragement; this is ſeen both in Saints and Sinners; in them that are the Children of God, and alſo thoſe that are the Children of the Devil. As,

Firſt, The Saints of old, they being *willing* and reſolved for Heaven, what could ſtop them? could *Fire* and Faggot, *Sword* or *Halter*, ſtinking *Dungeons*, *Whips*, *Bears*, *Bulls*, *Lions*, cruel *Rackings*, *Stoning*, *Starving*, *Nakedneſs*, &c. *and in all theſe things they were more than Conquerors, through him that loved them*; who had alſo made them *willing in the day of his Power*.

Heb. 11.

Rom. 8. 37.

Secondly,

Secondly, See again on the other side, the Children of the Devil; becauſe they *are not willing*, *how many ſhifts and ſtarting-holes will they have.* I have Married a Wife, I have a Farm, I ſhall offend my Landlord, I ſhall offend my Maſter, I ſhall loſe my Trading, I ſhall loſe my Pride, my Pleaſures, I ſhall be mocked and ſcoffed, therefore *I dare not come.* I, ſaith another, will ſtay till I am older, till my Children are out of Fit, till I am got a little aforehand in the World, till I have done this, and that, and the other buſineſs: But alas, the thing is, *they are not willing*; for were they but ſoundly *willing*, theſe and a thouſand ſuch as theſe, would hold them no faſter

Judg. 15. 14. than the *Cords* held *Sampſon*, when *he broke them like burnt flax.* I tell you *the Will is all*, that's one of the chief things which turns the Wheel either backwards or forwards; and God knoweth that full well, and ſo likewiſe doth the Devil, and therefore they both endeavour very much to ſtrengthen the Will of their Servants: God, he is for *making of his a willing People* to ſerve him: And the Devil he doth what he can to poſſeſs the Will and Affection of thoſe that are his, with love to Sin; and therefore when *Chriſt comes cloſe* to the matter indeed, ſaith he, *you will not come to me.* *How often would I have gathered you, as a Hen doth her*

Joh. 5. 40. Luk. 13. 34.

ber Chickens, but you would not. The Devil had poſſeſſed their *Wills*, and ſo long he was ſure enough of them. O therefore cry hard to God, to *inflame thy will for Heaven and Chriſt*; thy Will, I ſay, if that be rightly ſet for Heaven, thou wilt not be beat off with diſcouragements; and this was the reaſon that when *Jacob wreſtled with the Angel*, tho' he loſt a Limb, as it were, and *the hollow of his Thigh* was put *out of joynt* as he wreſtled with him; yet, ſaith he, *I will not*, mark, *I will not let thee go, except thou Bleſs me.* Gen. 32. 24, 25, 26.

Get thy *Will tipt* with the Heavenly Grace, and reſolution againſt all diſcouragements, and then thou goeſt *full ſpeed* for Heaven; but if thou faul-

ter in thy *Will*, and be not found there, thou wilt *Run hobling* and halting all the way thou runneſt, and alſo to be ſure, thou wilt *fall ſhort at laſt*. The Lord give thee a Will, and Courage.

Thus have I done with directing thee how to *Run to the Kingdom*; be ſure thou keep in Memory what I have ſaid unto thee, leſt thou loſe thy *way*: But becauſe I would have thee think of them, take all in ſhort in this little bit of Paper.

Firſt, *Get* into the way. 2. Then *Study* on it. 3. Then *ſtrip*, and lay aſide every thing that would hinder. 4. *Beware* of by-paths. 5. Do not *gaze* and ſtare too much about thee, but be ſure to ponder the Path of thy Feet. 6. Do not *ſtop* for

for any that call after thee, whether it be the World, the Flesh, or the Devil; for all these will hinder thy Journey, if possible. 7. Be not *daunted* with any discouragements thou meetest with as thou goest. 8. Take heed of *stumbling* at the *Cross*. And 9. *Cry hard* to God for an *enlightned* heart, and a *willing* mind, and God give thee a prosperous Journey.

Yet before I do quite take my leave of thee, let me give thee a few *Motives* along with thee. It may be they will be as good as a pair of *Spurs*, to prick on thy lumpish Heart in this rich Voyage. *The First Motive.*

Consider there is *no way but this*; thou must either *win or lose*: If thou winnest, then Heaven, God, Christ, Glory,

Ease,

Eaſe, Peace, Life, yea, Life Eternal is thine, thou muſt be made equal to the Angels in Heaven, thou ſhalt ſorrow no more, ſigh no more, feel no more pain; thou ſhalt be out of the reach of *Sin*, *Hell*, *Death*, *the Devil*, *the Grave*, and whatever elſe may endeavour thy hurt: But contrariwiſe; and if thou loſe, then thy loſs is *Heaven*, *Glory*, *God*, *Chriſt*, *Eaſe*, *Peace*; and whatever elſe which tendeth to make *Eternity* comfortable to the Saints; beſides, thou procureſt *Eternal Death*, *Sorrow*, *Pain*, *Blackneſs*, and *Darkneſs*, fellowſhip with *Devils*, together with the everlaſting *Damnation* of thy own *Soul*. *The Second Motive.*

Conſider, that *this Devil*, *this Hell*, *Death and Damnation*

tion followeth after thee as hard as they can drive, and have their *Commission* ſo to do by the *Law*, againſt which thou haſt *Sinned*; and therefore for the Lord's ſake make haſte.

The Third Motive.

If they *ſeize upon* thee before thou get to the *City of Refuge*, they will put an everlaſting ſtop to thy Journey: This alſo cries, *Run for it.*

The Fourth Motive.

Know alſo, that now Heaven Gates, *the Heart of Chriſt, with his Arms, are wide open to receive thee.* O, methinks that this Conſideration, that the Devil followeth after to deſtroy, and that Chriſt ſtandeth open Arm'd to receive, ſhould

make

make thee reach out and fly with all haſte and ſpeed. And therefore,

The Fifth Motive.

Keep thine Eye upon the Prize, be ſure that thy Eyes be continually upon the Profit thou art like to get. The reaſon why Men are ſo apt to faint in their Race for Heaven, lyeth chiefly in either of theſe two things.

Firſt, They do not ſeriouſly conſider the worth of the *Prize*; or elſe if they do, they are afraid it is *too good* for them: But moſt loſe Heaven, for want of conſidering the price, and the worth of it. And therefore that thou may'ſt not do the like, keep thy Eye much upon the *Excellency*, the

Sweet-

Sweetneſs, the *Beauty*, the *Comfort*, the *Peace* that is to be had there, by thoſe that win the *Prize*. This was that which made the Apoſtle *Run* thorow any thing; *good report, evil report, Perſecution, Affliction, Hunger, Nakedneſs, Peril by Sea, and Peril by Land, Bonds and Impriſonments:* Alſo it made others endure to be *Stoned, Sawn aſunder*, to have their Eyes bored out with *Augers*, their Bodies broiled on *Gridirons*, their Tongues *cut* out of their Mouths, boiled in *Caldrons*, thrown to the *wild Beaſts*, burned at the *Stake*, whipt at *Poſts*, and a thouſand other fearful Torments, *while they looked not at the things that are ſeen* (as the things of this World) *But at the things that are*

not

2 Cor. 4. 18. *not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.* O this word *Eternal*, that was it that made them that when they might have *had deliverance, they would not accept of it*, for they knew in the world to come they should have a better *Resurrection*. Rom. 11. 35.

2. And do not let the thoughts of the *rareneſs of the place* make thee ſay in thy Heart, this is too good for me; for I tell thee, *Heaven is prepared for whoſoever will accept of it*, and they ſhall be entertain'd with hearty good welcom: Conſider therefore, that *as bad as thou have got thither*; thither went ſcrubbed beggarly *Lazarus*, &c. nay, it is prepared for the

the poor; *Hearken, my beloved brethren,* ſaith James, *take notice of it, hath not God choſen the poor of this world rich in faith, and heirs of the Kingdom? therefore* take Heart and *Run,* Man. And, Jam. 2. 5.

The Sixth Motive.

Think much of them that are gone before. First, How really they go into the Kingdom. *Secondly,* How ſafe they are in the Arms of *Jeſus*; would they be here again for a thouſand Worlds? or if they were, would they be afraid that God would not make them welcom? *Thirdly,* What they would *judge* of thee, if they knew thy Heart began to *fail thee* in thy Journey; or thy Sins began to allure thee, and to perſwade thee to ſtop thy Race, would

they not call thee a thousand Fools? and say, *O that he did but see what we see, feel what we feel, and taste of the dainties that we taste of.* O if he were one quarter of an hour, to behold, to see, to feel, to taste and enjoy, but the thousand part of what we enjoy! what would he do? what would he suffer? what would he leave undone? would he favour Sin? would he love this World below? would he be afraid of Friends, or shrink at the most fearful threatnings that the greatest *Tyrants* could invent to give him? nay, those who have had but a sight of these things by faith, when they have been as far off from them as Heaven from Earth; yet they have been able to say with a comfortable

and

and merry Heart, as the Bird that ſings in the Spring, That *this and more ſhall not keep them from running to Heaven.* Sometimes, when my baſe Heart hath been inclining to this World, and to loiter in my Journey towards Heaven, the very conſideration of the glorious Saints and Angels in Heaven, what they enjoy, and what *low thoughts they have of the things of this World* together, how they would befool me, if they did but know that my Heart was drawing back; hath cauſed me to ruſh forward, to diſdain theſe poor, low, empty, beggarly things, and to ſay to my Soul, *come Soul let us not be weary*, let us ſee what this Heaven is, let us even venture all for it, and try if that will quit for coſt. Sure-

ly *Abraham*, *David*, *Paul*, and the reſt of the Saints of God were as wiſe as any are now, and yet they loſt all for this Glorious Kingdom. O therefore, *throw away ſtinking Luſts*, follow after Righteouſneſs, love the Lord Jeſus, devote thy ſelf unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what ſayeſt thou to this? Art reſolv'd to follow me? nay, reſolve if thou canſt to get before me. *So Run, that ye may obtain.*

The Seventh Motive.

To encourage thee a little farther, *Set to the Work*, and when thou haſt *Run* thy ſelf down weary, then *the Lord Jeſus will take thee up and carry thee*; is not this enough to make

make any poor Soul begin his Race? Thou (perhaps) cryeſt, O but I am feeble, I am lame, &c. Well, but Chriſt hath a Boſom, conſider therefore when thou haſt *Run* thy ſelf down weary, he will put thee in his Boſom, *He ſhall gather the Lambs with his Arms, and carry them in his Boſom, and ſhall gently lead thoſe that are with young.* Iſa. 40. 11. This is the way that Fathers take to encourage their Children, ſaying, Run ſweet Babe while thou art weary, and then I will take thee up and carry thee. *He will gather his Lambs with his Arms, and carry them in his Boſom*; when they are weary, they ſhall ride.

The Eighth Motive.

Or elſe, *he will convey new ſtrength from Heaven into thy Soul, which will be as well. The Youths ſhall faint and be weary, and the young Men ſhall utterly fail. But they that wait upon the Lord, ſhall* RENEW *their ſtrength, they ſhall mount up with wings like Eagles, they ſhall run and not be weary, they ſhall walk and not be faint.* Isa. 40. 30, 31. What ſhall I ſay beſides what hath already been ſaid? Thou ſhalt have *good* and *eaſy Lodging*, good and wholſom Diet, *the Boſom of Chriſt to lie in*, the joys of Heaven to feed on: Shall I ſpeak of the ſociety, and of the duration of all theſe? Verily to deſcribe them

them to the height, is a Work too hard for me to do.

The Ninth Motive.

Again, Methinks the very Induſtry of the Devil, and the Induſtry of his Servants, *&c.* ſhould make you that have a deſire to Heaven and Happineſs, to *Run apace.* Why, the Devil, he will loſe no time, ſpare no pains, alſo neither will his Servants; both to ſeek the Deſtruction of themſelves and others; and ſhall not we be as Induſtrious for our own Salvation? Shall the World venture the Damnation of their Souls for a poor *corruptible Crown*; and ſhall not we venture the loſs of a few trifles, for an *eternal Crown*? Shall they venture the loſs of eternal

nal Friends, as *God to Love*, *Christ to Redeem*, the *Holy Spirit to Comfort*, *Heaven for Habitation*, *Saints and Angels for Company*: And all this, to get, and hold Communion with Sin, and this World, and a few base Drunken, Swearing, Lying, Covetous Wretches, like themselves? And shall not we *labour* as hard, *run* as fast, seek as diligently, nay, a hundred times more diligently for the Company of *these glorious eternal Friends*, tho' with the loss of such as these; nay, with the loss of Ten Thousand times better than these, poor, low, base, contemptible Things? Shall it be said at the last Day, That *wicked Men made more haste to Hell, than you did make to Heaven*? That they spent

more

more Hours, Days, and that early and late, for Hell, than you ſpent for that which is Ten Thouſand, Thouſand of Thouſands times better? O let it not be ſo: But *Run* with all might and main.

Thus you ſee I have here ſpoken ſomething, tho' but little. Now I ſhall come to make ſome Uſe and Application of what hath been ſaid, and ſo conclude.

The Firſt Uſe.

You ſee here, that he that will go to Heaven, he *muſt Run for it:* Yea, and not only Run, but *SO Run*, that is (as I have ſaid) to Run *earneſtly*, to Run *continually*, to *Strip* off every thing that would hinder

in

in his Race, with the reſt; well then, do you *So Run.*

1. And now let us examine a little. Art thou got into the *right Way*? Art thou in *Chriſt's Righteouſneſs*? Do not ſay yes, in thy Heart, when in truth there is no ſuch matter. It is a dangerous thing you know, for a Man to think he is in the right way, when he is in the wrong. It is the next way for him to *loſe his way*, and not only ſo; but if he Run for Heaven, as thou ſay'ſt, thou do'ſt, even to loſe that too. O this is the Miſery of moſt Men! To perſwade themſelves that they Run right, when they never had one Foot in the way! *The Lord give thee Underſtanding here, or elſe thou art undone for ever.* Prethee Soul ſearch,

when

when was't thou turned out of thy Sins, and Righteousness, into the Righteousness of Jesus Christ? I say, dost thou see thy self *in him?* And is *he more* precious to thee than the whole World? Is thy Mind always musing on *him?* Dost thou love to be talking of *him?* And also to be walking with *him?* Dost thou count *his* Company precioufer than the whole World? Dost thou count all Things but poor, lifeless, empty, vain Things, without Communion with *him?* Doth *his* Company sweeten all things? And *his* Absence embitter all things? Soul, I beseech thee be serious, and lay it to Heart, and do not take things of such weighty Concernment as the Sal-

Salvation or Damnation of thy Soul, without good ground.

2. Art thou *unladen* of the things of this World, as Pride, Pleasures, Profits, Lusts, Vanities? What, dost thou think to *Run* fast enough, with the World, thy Sins, and Lusts in thy Heart? I tell thee Soul; they that have laid all aside, every Weight, every Sin, and are got into the nimblest posture, they find *work enough to Run; so to Run, as to hold out.*

To *Run thorow* all that opposition, *all* them Jostles, *all* them Rubs, over *all* them Stumbling-blocks, over *all* them Snares, from *all* those Intanglements, that the Devil, Sin, the World, and their own Hearts lay before them. I tell thee, if thou art a going Hea-

ven-

venward, thou wilt find it no ſmall, or eaſie matter. Art thou therefore diſcharged and unladen of theſe things; never talk of going to Heaven, if thou art not. It is to be feared, thou wilt be found among them, *Many that will ſeek to enter in, and ſhall not be able.* Luke 13. 24.

The Second Uſe.

If ſo, Then in the next place, *what will become of them that are grown weary, before they are got half way thither?* Why Man, it is he that holdeth out to the end that muſt be ſaved, it is he that *overcometh* that ſhall *inherit all things*, 'tis not every one that begins. *Agrippa* gave a fair ſtep for a ſudden, he ſtept almoſt into the Boſom of Chriſt

in less than half an Hour. Thou (saith he to *Paul*) Act. 17. 28. hast *Almost perswaded me to be a Christian.* Ah! But it was but *almost*, and so he had as good have been never a whit, he stept fair indeed. But yet he *stept short*, he was hot while he was at it, but he was quickly out of Wind. O this but *almost!* I tell you, *this but almost, it lost his Soul.* Methinks I have seen sometimes, how these poor Wretches that get but almost to Heaven, how fearfully their *almost*, and their but *almost* will torment them in Hell. When they shall cry out in the bitterness of their Souls, saying, *I was almost a Christian*, I was *almost* got into the Kingdom, *almost* out of the Hands

of the Devil, *almost* out of my Sins, *almost* from under the Curse of God. *Almost*, and that was all, *almost*, *but not altogether*. O that I should be *almost* at Heaven, and should not go quite thorow! Friend, it is a sad thing to sit down before we are in Heaven, and to grow weary before we come to the place of rest. And if it should be thy case, I am sure thou dost not *so Run*, *as to obtain*. But, Again,

The Third Use.

In the next place, *What then will become of them that some time since were running Post-haste to Heaven* (insomuch, that they seemed to out-strip many) but now are Running as fast *back*

again? Do you think those will ever come thither? What to Run *back again, back again* to Sin, to the World, to the Devil, *back again* to the lust of the Flesh. Oh! *It had been better for them not to have know the way of righteousness, than after they have known it, to turn* (to turn back again) *from the holy Commandment.* 2 Pet. 2. 21, 22. Those Men shall not only be Damned for Sin, but *for professing to all the World, that Sin is better than Christ:* For the Man that Runs back again, he doth as good as say, I have tried Christ, and I have tried Sin; and I do not find so much profit in Christ, as in Sin. I say, this Man declareth this, even by his Running *back again.* O sad! What

a Doom will they have, who were *almoſt* at Heaven Gates, and then Run *back again*. *If any Man draweth back, ſaith Chriſt, my Soul ſhall have no pleaſure in him*, Again, *No Man having put his hand to the Plough, that is, ſet forward*, (in the ways of God,) *and looking back, turning back again, is fit for the Kingdom of Heaven*. And if not fit for the Kingdom of Heaven, then for certain he muſt needs be fit for the Fire of Hell: And therefore (ſaith the Apoſtle) thoſe that *bring forth* theſe Apoſtatizing Fruits, as *Briers and Thorns, are rejected, being nigh unto curſing, whoſe end is to be Burned*. O there is never another Chriſt

Heb. 10. 38.

Luke. 9. 62.

Heb. 6. 8.

to ſave them by Bleeding and Dying for them. And Heb. 2. 3. if they *ſhall not eſcape that neglect* (then how ſhall they eſcape, that *reject* and turn their *backs* upon) *ſo great Salvation. And if the Righteous*, that is, they that Run for it, will find work enough to get to Heaven, *then where will the ungodly* backſliding *Sinner appear?* O if *Judas* the Traitor, or *Francis Spira* the *backſlider*, were but now alive in the World to whiſper theſe Men in the Ear a little, and tell them what it hath coſt their Souls for *backſliding*, ſurely it would ſtick by them, and make them afraid of *Running* back again, ſo long as they had one day to live in this World.

The Fourth Use.

So again, *Fourthly*, now unlike to these Men's Passions will those be, that *have all this while sat still*, and have not so much as set one foot *forward* to the Kingdom of Heaven. Surely he that *backslideth*, and he that *sitteth still* in Sin, they are both of one mind; the one he *will not stir*, because he loveth his Sins, and the things of this World; the other he Runs *back again*, because he loveth his Sins, and the things of this World. Is it not one and the same thing? *they are all one here, and shall not one and the same Hell hold them hereafter?* He is an *ungodly* one that never looked after Christ, and he is an *ungodly* one, that did once look after him, and then Ran quite back

back again, and therefore that word must certainly drop out of the Mouth of Christ against them both, *Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels.* Mat. 25.

The Fifth Use.

Again, here you may see in the next place, that is, *they that will have Heaven, must Run for it*; then this calls aloud to those that began but a while since to *Run*, I say, for them, *to mend their pace, if they intend to win*; you know that they which come hindmost, had need Run fastest. Friend, I tell thee, there be them that have Run ten Years to thy one, nay, twenty to thy five; and yet if

if thou talk with them, ſometimes they will ſay they doubt they ſhall come late enough. How then will it be with thee? Look to it therefore, that thou delay no time, not an hours time, but part ſpeedily with all, with every thing that is an hindrance to thee in thy Journey; and Run; yea, *and ſo Run that thou mayeſt obtain.*

The Sixth Uſe.

Again, Sixthly, You that are old Profeſſors, *Take you heed, that the young ſtriplings of Jeſus,* that began to ſtrip but the other day, *do not out-run you,* ſo as to have that Scripture fulfilled on you, *The firſt ſhall be laſt, and the laſt firſt.* Which will be a ſhame to you, and a credit for them. What, for

for a *young Soldier* to be more courageous, than he that hath been used to Wars. To you that are hindmost, I say, strive to *out-run* them that are before you; and you that are foremost, I say, *hold your ground*, and keep before them in Faith and Love, if possible; for indeed *that is the right Running, for one to strive to out-run another*; even for the hindmost, to endeavour to overtake the formost, and he that is before, should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The Seventh Use.

Again, How basely do they behave themselves, *how unlike are they to win, that think it enough to keep Company with the hindmost.*

hindmost. There are some Men, that profess themselves such as Run for Heaven as well as any yet if there be but any *lazy, slothful, cold, half-hearted Professors in the Country, they will be sure to take Example by them,* they think if they can but keep pace with them, they shall do fair; but these do not consider, that *the hindmost lose the Prize.* You may know it if you will, that it cost the foolish Virgins dear for their coming too late. *They that were ready went in with him and the door was shut. Afterward,* mark, *Afterward came the other* (the foolish) *Virgins, saying, Lord, Lord, open to us: But he answered and said, Depart I know you not.* Depart lazy Professors, cold Pro- Mat. 25.

fessors, *slothful Professors*. O! methinks the Word of God is so plain for the overthrow of your *lazy Professors*, that it is to be wondred, Men do take no more notice of it. How was *Lot*'s Wife served for Running *lazily*, and for giving but one look behind her, after the things she left in *Sodom*? How was *Esau* served, for staying too long before he came for the *Blessing*? And how was they served that are mentioned in the thirteenth of *Luke, for staying till the door was shut*? Also the *foolish Virgins*; A heavy after-groan will they give, that have thus stayed too long. It turned *Lot*'s *Wife* into a *Pillar of Salt*, It made *Esau weep* with an exceed-

Gen. 19. 26.
Heb. 12. 17.

ing

ing loud and *bitter Cry.* It made *Judas hang himself,* yea, and it will make thee *Curse the day* in which thou wast Born if thou miss of the Kingdom, as thou wilt certainly do, if this be thy course. But,

The Eighth Use.

Again, How and if thou by thy *lazy Running* shouldest not only destroy thy self, but also *thereby be the cause of the damnation of some others,* for thou being a Professor, thou must think that others will take notice of thee, and because thou art but a poor, cold, *lazy Runner,* and one that seeks to drive the World, and pleasure along with thee: Why thereby others will think of doing

so too. Nay, say they, why may not we as well as he? He is a *Professor* and yet he seeks for *pleasures*, riches, profits, he loveth vain Company, and he is Proud, and he is so and so, and professeth that he is going for Heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. *O how fearful a thing will it be, if that thou shalt be instrumental of the ruin of others, by thy halting in the way of Righteousness*: Look to it, thou wilt have strength little enough to appear before God, to give an account of the *loss* of thy own Soul, thou needest not have to give an account for others, why, thou didst stop them from

entering

entering in. How will thou answer that saying, *You would not enter in your selves, and those that* would, you hinder; for that saying will be eminently fulfilled on them, that through their own *Idleness* do keep themselves out of Heaven, and by giving of others the same example, hinder them also.

The Ninth Use.

Therefore, Now to speak a word to both of you, and so I shall conclude.

First, I beseech you in the Name of our Lord Jesus Christ, that none of you do Run so lazily in the way to Heaven, as to hinder either your selves or others. I know that even he which *Runs Laziest*, if he should see a Man

running for a temporal Life, if he ſhould ſo much neglect his own well-being in this World as to venture, when he is a running for his Life, to pick up here and there a lock of Wool that hangeth by the way ſide; or to ſtep now and then aſide out of the way, for to gather up a ſtraw or two, or any rotten ſtick. I ſay, if he ſhould do this when he is a running for his Life, thou wouldeſt Condemn him; and doſt thou not *Condemn thy ſelf*, that doſt the very ſame, in effect; nay worſe, that *Laitereſt* in thy Race, notwithſtanding *thy Soul, Heaven, Glory, and all is at ſtake.* Have a care, have a care, poor *wretched Sinner, have a care.*

Secondly, If yet there ſhall be any, that notwithſtanding this

tius advice, will ſtill be flaggering, and *Loitering* in the way to the Kingdom of Glory, be thou ſo wiſe as not to take example by them. *Learn of no Man farther, than he followeth Chriſt. But look unto Jeſus, who is* not only *the author and finiſher of Faith,* Heb. 12. 1, 2. *But who did for the joy that was ſet before him, endure the Croſs, diſpiſe the ſhame and is now ſet down at the right hand of God.* I ſay, look to no Man to learn of him, no further than he followeth Chriſt. *Be ye followers of me* (ſaith *Paul*) *even as I am of Chriſt;* 1 Cor. 11. 1. Though he was an eminent Man; yet his exhortation was, that none ſhould follow him any farther, than he followed Chriſt.

Provocation.

Provocation.

Now that you may be *provoked* to Run with the foremoſt, take notice of this. When *Lot* and his Wife was running from Curſed *Sodom* to the Mountains, to ſave their lives, it is ſaid, that his Wife looked back from behind him, and ſhe became *a Pillar of Salt*; and yet you ſee that neither her practice, nor the judgment of God that fell upon her for the ſame, *would cauſe Lot to look behind him*. I have ſometimes wondered at *Lot* in thisparticular; his Wife looked behind her, and Died immediately, but *let what would become of her*, Lot *would not ſo much as look behind him to ſee her*: We do not Read, that he did ſo much

much as once look where she was, or what was become of her, his Heart was indeed upon his Journey, and well it might, *there was the Mountain before him, and the Fire and Brimstone behind him, his Life lay at Stake, and he had lost it*, if he had but look'd behind him. Do thou *so Run*: And in thy Race *Remember* Lot's *Wife*, and Remember her *Doom*, and Remember for *what that Doom* did *overtake her*, and Remember that God made *her an Example*, for all lazy Runners, to the end of the World, and take heed thou fall not after the same Example. But,

If this will not provoke thee, consider thus, 1. Thy Soul is thy own Soul, that is either to be sav'd or lost, *thou shalt not lose*

any

my Soul by thy lazineſs: It is thy own Soul, thy own Eaſe, thy own Peace, thy own Advantage or Diſadvantage. If if it were my Soul that thou art deſired to be good unto, methinks Reaſon ſhould move thee ſomewhat to pity it: But alas, it is thy own, thy own Soul. *What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own Soul.* God's People wiſh well to the Souls of others, and wilt not thou wiſh well to thy own? And if this will not provoke thee, then think,

Mar. 8. 36.

Again, 2. If thou loſe thy Soul, it is *thou* alſo that muſt *bear* the blame. It made *Cain* ſtark mad, to conſider that he had not looked

In a Spiritual Sence.

to

to his Brother *Abel's* Soul. How much more will it perplex thee, to think that thou hadst not a care of thy own? And if this will not provoke thee to bestir thy self. Think, again,

3. That if thou wilt not Run, *the People of God are resolved to deal with thee, even as* Lot *dealt with his Wife*, that is, leave thee behind them. It may be thou hast a Father, Mother, Brother, *&c.* going Post-haste to Heaven, wouldst thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a Dishonour to thee to see the very *Boys and Girls* in the Country, to have more Wit than thy self? It may be the Servants of some Men, as the Horse-keeper, Plow-man, Scullion,

lion, *&c.* is more looking after Heaven, than their Masters. I am apt to think sometimes, that *more Servants than Masters, that more Tenants than Landlords, will inherit the Kingdom of Heaven.* But is not this a shame for them that are such? I am perswaded you scorn that your Servants should say, that they are wiser than you in the things of this World; and yet I am bold to say, that many of them are wiser than you in the things of the World to come, which are of greater Concernment.

Expostulation.

Well then, *Sinner*, what sayst thou? Where is thy Heart? Wilt thou Run? Art thou

thou resolved to Strip? Or art thou not? Think quickly Man, it is no dallying in this matter. Confer not with Flesh and Blood, look up to Heaven, and see how thou likest it; also to Hell, (of which thou mayst understand something in my Book, called, *A few Sighs from Hell, or the Groans of a Damned Soul*, which I wish thee to read seriously over) and accordingly Devote thy self. If thou dost not know the way, *inquire at the Word of God*. If thou wantest Company, cry for God's Spirit, if thou wantest Incouragement, entertain the *Promises*: But be sure thou begin betimes, *get* into *the way*, Run apace and hold out to the *end*. And the Lord give thee a prosperous Journey.

Farewel.

THE
Life and Death
OF
Mr. JOHN BUNYAN,

Author of the *Pilgrims Progress*, and late Preacher of the Gospel in *Bedford*.

The righteous shall be in everlasting remembrance, Psalm 112. 6.

MR. *John Bunyan* was Born at *Elstow* in the County of *Bedford*, within a little Mile of that Town, in the Year 1628, of honest but very poor Parents;

Parents; his Original being so mean and despical; his Father by Trade a Mender of Pots or Kettles, vulgarly call'd a Tinker, that I know not in whom the words of the great Apostle of the *Gentiles*, in his first Chapter of the first Epistle to the *Corinthians*, were more fully Exemplify'd, than in Mr. *John Bunyan*; the words are these: *For you see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the World to confound the wise; That no flesh might glory in his presence*: And this he himself was ready upon all occasions to own, that God might have the glory of his own Grace; for tho' his Original and Birth was but poor and despised, yet it pleased God to choose him before many others to be an Instrument for the bringing of many Souls unto God: And that the Grace of God that was given to him, may

be the more exceedingly magnified, we will give some brief Account of what he was before the Grace of God appear'd to him.

His Parents took care to give him that Learning which was suitable to their Condition, bringing him up to Read and Write; but so great was his natural Depravity, and his Proneness to all Evil, that he quickly forgot both, being only wise to do Evil; but to do or learn that which was Good, he had no heart or knowledge; addicting himself so much in his very Childhood to Cursing, Swearing, Lying and Blaspheming, that he had few Equals in Wickedness; insomuch, that I remember I have heard him say, with grief of heart, He was a Town-Sinner; that is to say, One that was taken notice of for One notoriously Wicked, by all the Town where he liv'd: Yet was not his Conscience sceared.

But notwithstanding all this Wickedness of his, God did not utterly leave him; but follow'd him some-

times

times with Convictions; and some times with Judgments, but yet such as had in them a mixture of Mercy: At one time he fell into a Creek of the Sea, and then hardly escaped Drowning; and at another time fell out of a Boat into *Bedford-River*, but there he also was preserved, tho' with difficulty: But, alas! It was neither Mercy nor Judgment that could yet awaken him, for he had given up himself to the Love of Sin, and after it he was resolved to go what ever rubbs he met with in his way.

Yet God left not himself without a Witness in his Soul, often checking him, in one way or another: As one Day being at *Sly* with his Companions, a Voice suddenly started from Heaven into his Soul, saying, *Wilt thou leave thy Sins, and go to Heaven; or have thy Sins, and go to Hell?* This put him into such a Consternation, that he immediately left his Sport, and looking up

to Heaven, he thought he saw the Lord Jesus looking down upon him, as one hotly displeased with him, and threatning him with some grievous Punishments, for his ungodly Practices.

But see the Wiles of Satan! No sooner had this made some Impression in his Mind, but the Devil suggested to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Christ would not forgive him, nor pardon his Transgressions. And this was no other than the Devil's usual Practice; first for to draw Sinners to commit all Iniquity with greediness, and then to perswade them there is no hope of Mercy left; that thereby the Sinner may be prevail'd with to go on in Sin: And this was the Effect that this Suggestion drew on Mr. *Bunyan*: Who looking upon himself as one that had sinned beyond the reach of Mercy, thought with-

in himself that he would take his fill of Sin, it being the only Pleasure he was ever like to take. And yet these pleasures of Sin, through the wonderful Operation of the Holy Spirit, were so often embitter'd to him, that he could take but little satisfaction in them. *Thus the labour of the natural Man, or Man before Conversion, doth but weary him, because he knoweth not the way to the City of God,* Eccles. 10. 15.

Once being going on the full career of Sin, and belching out Oaths like the Madman that *Solomon* speaks of, who scatters abroad Firebrands, Arrows and Death, he was reprov'd severely by a Woman who was a notorious Sinner her self, who told him, That he was the ugliest Fellow for Swearing, that ever she heard in all her Life; and that by his doing thus, he was able to spoil all the Youth in the Town, if they came but into his

Company: This Reproof coming from such a Woman whom he knew to be very wicked and ungodly, fill'd him with secret Shame; and wrought more with him, than many that had been given him before by those that were sober and godly: And made him wish that he had never known what it was to be a Swearer; and even made him out of love with it, and from that time forward very much to refrain from it.

In a little time after, he fell into the Company of a Poor Man that made Profession of Religion, whose Discourse of Religion and of the Scriptures so affected Mr. *Bunyan*, that he betook himself to reading the Bible, especially the Historical Part thereof; but was yet ignorant both of the Corruption and the Depravity of his Nature, and by a necessary Consequence of the Want and Worth of Jesus Christ to save him.

How-

However, this produc'd outward Reformation, both in his Words and Life; and he now was fallen into a kind of Legal Religion; working for Life: and making up a Righteousness for himself thereby; so that while he thought he kept the Commandments, he had Comfort; but when at sometimes he broke any of them, then his Conscience was full of guilt and trouble; but then upon his Sorrow and Repentance, he heal'd himself again, and thought thereby he had made God amends, and all was well.

And thus he continu'd for some time, very near a Year, his Neighbours all that time taking him for a very good Man, and wondering at his Reformation. Tho' indeed all that time he was as far from the Way of Life, as when he was the most prophane; tho', as himself phrases it, his Change of Life, and Manners was as Remarkable,

as

as for a *Tom* of *Bedlam* to become a ſober Man.

And now thoſe that ſpake ill of him before, began to praiſe and commend him; which notwithſtanding his Reformation, puff'd him up with Pride, and fill'd him with Hypocriſie.

But, alas! this was but lopping off the Branches of Sin, whilſt the Root of Unregeneracy remain'd. Not long after, the Providence of God ſo order'd it, that Mr. *Bunyan* went to *Bedford* to work upon his Calling (being of his Father's Trade, a *Tinker*;) and happen'd there to hear three or four poor Women, who were ſitting in the Sun, diſcourſing together about the things of God; which caus'd him to draw near to them, for he was by this time himſelf become a mighty Talker of Religion; but when he had heard them a while, as himſelf confeſſed, he heard indeed, but he underſtood not, for they ſpoke of things above his

Reach?

Reach; discoursing of the New Birth, and the Work of God on their Hearts, and how they were convinced of their miserable State by Nature; they talked how God had visited their Souls with his Love in the Lord Jesus; and with what Words and Promises they had been refreshed, comforted and supported against the Temptations of the Devil: They also reasoned of the Suggestions and Temptations of the Evil One in Particular, and told each other by which they had been afflicted, and how they were born up under his Assaults; He heard them likewise Discourse of the Wretchedness of their own Hearts, and of their Unbelief; and of contemning and abhorring their own Righteousness, as filthy and insufficient to do them any good. And all this appear'd to him to be spoken with such an Air of Joy, and with such Pleasantness of Scripture-Language, and with such an Appearance

pearance of Grace in all they said, that they seem'd to him as if they had found a new World; or as if they were People that dwelt alone, and were not to be reckon'd among their Neighbours.

It was upon this Discourse of theirs, that he began to feel some unusual Aggitations in his own Heart, and to be conscious to himself, that his Condition was not so good as he had thought it to be; because in all his Thoughts about Religion and Salvation, the new Birth never enter'd into his Mind, but found it was a thing he wholly was a Stranger to, and unacquainted with; nor did he ever know the Comfort of a Word or Promise, nor the Deceitfulness and Treachery of his own wicked Heart: And as for secret Thoughts, he had never taken any notice of them, nor did he at all understand what Satan's Temptations were, nor how they were to be understood, or resisted.

But

But however, this Discourse of these good Women mightily affected him, and made him very desirous to hear further of these things: And therefore he made it his business to be going often into the Company of those People; for God had touched his Heart by their Discourse, and he could not stay away. And so intent was his Mind upon the knowledge of these things, that his Heart was like the Horseleach at the Vein, still crying out, *give, give*, Prov. 30. 15. And now nothing but the Revelation of the Mystery of Faith in his own Heart, could satisfie him. For his whole Soul was then so fixed on Eternity, and the things of the Kingdom of God, so far as he knew, that neither Pleasures nor Profits, Perswasions nor Threats, could make him let go his hold: Insomuch, that I have heard him say, That it would then have been as difficult at that time to have taken his Mind from Heaven to Earth,

as

as he has found it often ſince to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil ſtrove hard, by divers Winds of Temptations, to blow it out again: Cauſing him to make ſeveral Objections againſt himſelf, as, That he was caſt away, and one that had no Faith; and never could have any, becauſe he was not Elected.

He was a long time troubled with very ſore Temptations, as I ſaid before; and three things there were that the Tempter made uſe of to try him: One great thing was the queſtioning of his Faith; having frequently ſuch thoughts as theſe injected into his Mind, How if you want Faith? And, How can you tell you have Faith? This put him to great Perplexities: He knew not that he had it; and yet without it he ſaw he was like to periſh for ever. So that tho' at firſt, he was willing to over-look it, yet conſi-

dering

dering of how great moment it was for him to be satisfy'd therein, he was willing to put himself upon the Tryal, whether he had Faith or no. But while he was considering how he should make a satisfactory Tryal of this matter, the Tempter sought to gain an Advantage upon him, coming in with his Delusion, That there was no way for him to try whether he had Faith, but by trying to work some Miracle; nor wanted he Scripture to back it, for as he perverted the Scriptures, when he tempted our blessed Lord, so did he also the Words of our blessed Saviour in tempting this his Servant, urging, *Matth.* 17. 20. *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.* This Temptation proceeded so far, that one day Mr. *Bunyan* being between *Elstow* and *Bedford* (the Temptation

being then hot upon him, to try his Faith by doing some Miracle) he was about to say to some Puddles that were then in the Horse-pad, *Be dry*; and just as he was going to speak, this thought came into his Mind, Pray first, that God would make you able; and when he was about so to pray, he had some secret Impulse that prevail'd with him not to put his Faith upon that Tryal. And so he continued for some time at a great loss, not knowing whether he had Faith or not.

But after he had passed many Days in this Disconsolate State, it pleased the Father of Mercies to shine in upon his Soul, by that Blessed Word, *Luke* 14. 22, 23. *Compel them to come in, that my House may be filled*: AND YET THERE IS ROOM! These last Words gave him abundant Consolation, and were a full Answer to Satan's Suggestions, That the Day of Grace was past. Many

Many more were his Temptations at ſundry times, and on divers occaſions, but God delivered him out of them all, and at laſt, ſet his feet in a large Place, filling his Soul with Joy and Gladneſs.

About the Year 1653, he was Baptized, and admitted a Member of the Church at *Bedford*, who having had Experience of the Grace of God that was in him, and how eminently God had fitted him for the Work of the Miniſtry, he was earneſtly deſired by the Congregation to Communicate to them thoſe Spiritual Gifts with which God had bleſſed him; he at firſt very modeſtly excuſed himſelf, out of a Sence of his own Weakneſs and Inability; but being further preſſed unto it by them, he conſented; but thro' his Baſhfulneſs, did at firſt decline a Publick Aſſembly, and diſpenſed his Gift only in Private among Friends; but it was with ſo much Life and Power, and ſo exceeding-

ly to their Edification, that they could not but give Thanks to the Father of Mercies for the great Grace he had beſtowed upon him.

After this, when ſome of the Congregation was ſent forth into the Country to teach, they deſired Mr. *Bunyan* to go along with them, which accordingly he did; and by their perſwaſion did exerciſe his Gift (but ſtill privately) among the good People where he came: Which they alſo received with rejoycing at the Mercy of God ſhewed towards him, profeſſing their Souls very greatly Edified thereby.

At the Seſſions he was Indicted for an Upholder and Maintainer of unlawful Aſſemblies and Conventicles, and for not Conforming to the Church of *England*: Mr. *Bunyan* was a Man of a free and open Spirit, and would not diſſemble to ſave himſelf, eſpecially in his Maſter's Cauſe, and therefore frankly owned his being at a Meeting, and

Preaching to the People, and that he was a Diſſenter from the Eſtabliſh'd Worſhip, acknowledging (as the Apoſtle *Paul* hath done before him) that after the Way which they call'd Hereſie, ſo worſhipped he the God of his Fathers. The Juſtices took his open and plain Dealing with them, for a Confeſſion of the Indictment, and Sentenc'd him to perpetual Baniſhment, becauſe he refuſed to Conform, in purſuance of an Act made by the then Parliament. Upon which he was again committed to Priſon; where tho' his Sentence of Baniſhment was never executed upon him, yet he was kept in Priſon for twelve Years together; bearing that tedious Impriſonment, in an uncomfortable and cloſe Priſon, and ſometimes under cruel and oppreſſive Goalers, with that Chriſtian Patience, and Preſence of Mind, as became a Miniſter of Jeſus Chriſt,

and such a Cause as he was engag'd in, and suffer'd for.

But tho' his Enemies stirr'd up thereto was very many, yet were they withheld by a Divine Power from executing the Sentence of his Banishment: For God had other Work for him to do in *England*: And when his Bonds and Imprisonment, thro' the over-ruling Providence of that God who is both wonderful in Counsel, and excellent in Working, tended much to the furtherance of the Gospel, and by his Sufferings here, he confirmed and sealed the Truth, which before he had preached.

It was by making him a Visit in Prison, that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a Man of an excellent Spirit, zealous for his Master's Honour, and chearfully committing all his own Concernments unto God's disposal. When I was

there, there was above 60 Diſſenters beſides himſelf there, taken but a little before at a Religious Meeting at *Kaiſtoe*, in the County of *Bedford*, beſides two eminent Diſſenting Miniſters, to wit, Mr. *Wheeler* and Mr. *Dun* (both very well known in *Bedfordſhire*, tho' long ſince with God) by which means the Priſon was very much crouded; yet in the midſt of all that hurry which ſo many new Comers occaſioned, I have heard Mr. *Bunyan* both Preach and Pray with that mighty Spirit of Faith, and Plerophory of Divine Aſſiſtance, that has made me ſtand and wonder.

Nor did he, while he was in Priſon, ſpend his time in a ſupine and careleſs manner, nor eat the Bread of Idleneſs; for there have I been Witneſs that his own hands have Miniſtred to his, and his Family's Neceſſities; making many hundred Groſs of long Tagg'd laces, to fill up the Vacancies of his time, which he

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he had learn'd for that purpose, since he had been in Prison. There also I survey'd his Library, the least and yet the best, that e'er I saw, consisting only of two Books, Bible and the Book of Martyrs. And during his Imprisonment (since I have spoke of his Library) he writ several excellent and useful Treaties, particularly, *The Holy City*, *Christian Behaviour*, *The Resurrection of the Dead*, and, *Grace Abounding to the Chief of Sinners*, with several others.

I cannot leave the Subject of his Imprisonment, till I have given the Reader a Taste of some of his Experiencies there: He professed he never had so great an In-let, in all his Life, into the word of God as then. Those Scriptures that he saw nothing in before, were when in Prison made to shine upon him. Jesus Christ also was never more real and apparent to him than then. *For there* (said he) *I have seen him*, and

and felt him indeed. And that word, 2 *Pet.* 2. 16. *We have not preached unto you cunningly devised Fables,* was a blessed word unto him there: He has at some time been so carry'd up above all Fears and Temptations, that he has been able to laugh at Destruction, and to fear neither the Horse nor his Rider. There it was that God gave him sweet and precious Sights of the forgiveness of his Sins, and of his being with Jesus in another World. Yea, there it was, that he found upon every Temptation, God stood by him, and Rebuked the Tempter.

But notwithstanding all this, he found he was a Man compassed with Infirmities, and that a Concernment for his poor Wife and and Children, would now and then be thrusting in, the parting from whom would be to him like the pulling off his Flesh from his Bones: (For he was both a loving and ten-

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der Husband, and an indulgent Father; perhaps somewhat to a fault) and the many miseries, Hardships and Wants that his poor Family was like to meet withal, if he should be taken from them, would often come into his Mind, especially his Daughter who was blind, (which lay nearer his heart than all the rest): And the thought of her enduring hardship, would at sometimes be almost ready to break his heart. But he found God gracious to him, even in this particular also: Greatly supporting him by these two Scriptures, *Jer.* 49. 11. and *Chap.* 15. 11. *Leave thy Fatherless Children, I will preserve them alive: and let thy Widows trust in me. The Lord said, verily it shall go well with thy Remnant; verily I will cause the Enemy to intreat thee well in the time of Evil.*

After this blessed Man had suffered twelve Years and a half Imprisonment for the Testimony of a good

good Conſcience, and ſtopp'd the Mouths of his greateſt Enemies, by his holy, harmleſs, and inoffenſive Converſation; it pleaſed God to ſtir up the Heart of Dr. *Barlow*, Biſhop of *Lincoln*, to be a means of his Deliverance; which I mention to this Biſhop's Honour.

After his being at Liberty, He would frequently look back upon former Deliverances, and bleſs God: Of which ſome were exceeding remarkable, and none more ſo, than that which I am now going to relate: Being a Soldier in the Parliament's Army at the Seige of *Leiceſter*, in 1645, he was drawn out to ſtand Centinel, but another Soldier voluntarily deſired to go in his room; which Mr. *Bunyan* conſenting to, he went; and as he ſtood Centinel there, was ſhot into the Head with a Musket-Bullet and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thankſgiving to God.

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The last Act of his Life was a Labour of Love and Charity; for a young Gentleman who was Mr. *Bunyan's* Neighbour, having fallen into the displeasure of his Father, he desired Mr. *Bunyan* to be the Instrument of making up the Breach, which he both undertook & happily effected; but in his return to *London* being overtaken with excessive Rains, and coming to his Lodging very wet (which was at Mr. *Strudwick's* a Grocer at the Star upon *Snow-hill*) he fell sick of a violent Fever, which he bore with much Constancy and Patience, resigning himself up to the Will of God, and desiring to be Dissolved that he might be with Christ: And in this holy longing Frame of Spirit, after a Sickness of ten Days, he breath'd out his Soul into the Hands of his Blessed Redeemer, following his happy Pilgrim from the City of *Destruction* to the Heavenly *Jerusalem*.

FINIS